

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 22.

NEW-HAVEN, OCTOBER 27, 1832.

VOL. XVII.

Missionary:

"Go ye into all the world and preach the Gospel to every creature."

AMERICAN BOARD.

ABSTRACT OF THE REPORT.

(Continued from page 323.)

CHEROKEES.

There are seven stations among the Cherokees, viz. at Brainerd, Creek-Path, Willstown, Haweis, Candy's Creek, New Echota, and Amolton. The missionaries are Mr. Potter at Creek-Path, Mr. Chamberlain at Willstown, Mr. Butrick at Candy's Creek, and Mr. Worcester at New Echota. There are also at the different stations 13 teachers and assistants.

It was stated in the Report of last year, that the missionaries had been driven from Carmel, Hightower, Haweis and New Echota, by the Georgian guard. The missionaries at the former places, after having been once arrested and discharged by order of the Court in Gwinnett county, Georgia, thought it inexpedient, when they were threatened with a second arrest, to remove their families out of that part of the Cherokee territory over which Georgia claimed jurisdiction. On this point the Committee, when consulted, left them to act according to their own conviction of duty, as citizens of the United States, and missionaries of the Lord Jesus Christ.

Messrs. Worcester and Butler were arrested and brought to trial before the Supreme court of the State of Georgia, sitting in Gwinnett county, on the 15th of September. The jury, in their verdict, declared them guilty of residing in that portion of the Cherokee territory claimed by Georgia, contrary to the laws of that State, and on the following day they were sentenced to four years imprisonment and hard labor in the Penitentiary of that State. Nine other persons were tried and sentenced to the same punishment by this court;—one of whom was a preacher of the Gospel, of the Methodist denomination, and four others were professors of religion. On their arrival at the gates of the Penitentiary pardon was offered to them on condition that they would promise not again to reside in the Cherokee country. With these offers all complied except Messrs. Worcester and Butler, who were accordingly thrust into prison, where they have remained to the present time. Mrs. Worcester and Mrs. Butler still remain at New Echota, and retain possession of the mission premises.

All the operations of this mission have been greatly deranged and impeded by the embarrassed state of the political affairs of the Cherokees. No particular account has been received respecting the churches at Brainerd or Creek-Path, or of the religious state of the people in the vicinity of those stations.

The churches at Carmel and Hightower have had no regular religious instruction, though they have been

often visited, and religious meetings have been held among them occasionally on the Sabbath, and at other times, by Mr. Butrick and Mr. Thompson. The people at the former place have been accustomed to assemble steadily for public worship on the Sabbath.—The Lord's Supper has been administered to them repeatedly during the year, when the congregations have been large and solemn. The church-members generally appear well. The people in the vicinity of both these stations have been exposed to severe trials from the visits of the Georgia guard, and other white persons who have introduced drinking, dissoluteness, and much disorder.

The meetings at Willstown have not been large during the year. Large quantities of ardent spirits have been sold by white men in this neighborhood, which has exerted a most pernicious influence. There has been at times a little seriousness, but generally since the laws of Alabama have been extended over them, they have thought of little else but their troubles.

At Haweis, though there has been no stated missionary labor, meetings have been maintained by native members of the church, and have been unusually interesting. Some of the members assemble people and hold meetings at their own houses. A number of persons have been hopefully born again.

Two or three meetings of a very interesting character have been held at Candy's Creek, and a number there, it is believed, have been born again.

The whole number of persons connected with the churches under the care of this mission, exclusive of the mission families, is supposed to be about 230.

Messrs. Butrick, Chamberlain, and Thompson, have spent much time in itinerating and holding meetings among the people in various parts of the nation.

The schools at the different stations have generally been well attended. The desire of knowledge and of having their children educated is obviously increasing among the Cherokees, notwithstanding their anxiety about their national affairs. The ability to read in the Cherokee language is becoming more and more extensive, as is also the demand for books. A third edition of the Cherokee hymn book has recently been called for and printed. All the copies of the first edition of the Gospel of Matthew have long since been distributed, and a second edition of three thousand will be put to press as soon as practicable. One of the missionaries remarks: "It is very pleasant to see persons of fifty years of age or more, who are unable to speak the English language, put on their spectacles and sit down to read their Cherokee Testament." The Cherokee Phoenix contributes much to cherish among the people a love for reading, and to diffuse useful knowledge.

Messrs. Worcester and Butler, on their trial before the Superior Court of Georgia, had the aid of good legal counsel, who urged in their defence, and as a bar to the indictment, that the Cherokee country was not within the jurisdiction of Georgia, and that, their arrest and trial under the laws of that State were con-

trary to the constitution, treaties and laws of the U. States. They therefore determined, with the approbation of the Prudential Committee, to appeal to the Supreme Court of the United States. Measures were accordingly taken to bring their case in due form before that tribunal.

In the mean time, as the missionaries entered the Cherokee country with the express sanction and protection of the Executive of the United States, the committee, in accordance with the instructions of the Board, at its last annual meeting, forwarded a Memorial to the President, containing a full statement of the embarrassments and injuries to which the missionaries and the missionary property in the Cherokee Nation had been and were subjected, together with the circumstances connected with the arrest and imprisonment of Messrs. Worcester and Butler, and praying that the power of the Executive might be interposed to protect the missionaries in their labors from further molestation and violence, and that the Attorney General of the United States might be instructed to commence a suit against the offending officers of the State of Georgia, for the arrest and imprisonment and other injurious treatment of the teachers and missionaries, in violation of the treaties and laws of the Union, and their rights as citizens of the same.

The President replied to this memorial, through the Secretary of War, simply stating, that as Georgia had extended her laws over the Cherokees, the various Acts of Congress providing a mode of proceeding in such cases, inconsistent with the State laws, became inoperative, and that he, therefore, had no authority to interfere.

A writ of error was granted by one of the Justices of the Supreme Court of the United States, on the application of Messrs. Worcester and Butler, and the case was brought up and ably argued on the 20th, 21st and 23d day of February last, by Messrs. Wirt and Sergeant, in behalf of the plaintiffs in error. The decision of the Court was pronounced by Chief Justice Marshall on the 3d of March last. The Court exhibited at length, in a very lucid and convincing manner, the nature and extent of the right of discovery, the original ground upon which different European powers laid claim to the Continent, the manner in which the lands of the Indians have heretofore been obtained, the import and binding obligations of the Treaties which have been made with the Indians, and the manner in which the constitution of the U. S. and the Acts of Congress relating to Indian affairs are to be understood. The laws of Georgia enacted within the last two or three years, extending the jurisdiction of that State over the Cherokee country were also examined by the Court, and declared to be repugnant to the Constitution, Treaties and Laws of the United States. The mandate of the Court was immediately issued, reversing and annulling the judgment of the Supreme Court of Georgia, and ordering that all proceedings on the indictment against the prisoners do forever surcease, and that the prisoners be and hereby are dismissed therefrom.

A motion was made on the 17th of March in the Superior Court of Georgia, by Messrs. Chester, Underwood, and Harden, the counsel for Messrs. Worcester and Butler, that the mandate of the Supreme Court of the United States be received and entered upon the records, and that a writ of habeas corpus be issued to bring the prisoners before the Court, for the purpose of their discharge in obedience to said mandate. After this motion had been argued, the Court refused to obey the mandate of the Supreme Court, or to discharge the prisoners. The Court refused to allow the motion, or the decisions of the Court upon it, or any matter relating to the case, to be entered on its records.

On the 4th of April, the principal counsel for the prisoners addressed a letter to the Hon. Wilson Lump-

kin, Governor of the State of Georgia, enclosing the decision and mandate of the Supreme Court of the U. States, and the doings thereon in the Superior Court of Gwinnett county, praying he would exercise the power entrusted to him as Chief Magistrate of the State, and discharge the prisoners. To this application, Gov. Lumpkin refused to answer in writing, but gave a verbal denial.

A memorial to the President of the United States was prepared by the counsel for the prisoners in their behalf, praying him to interpose his authority for enforcing the decision of the Court. But after consultation, it was deemed inexpedient to present it in the present stage of the case. It was also, after consultation with the friends of the Board and of the Indians, in Congress, deemed inexpedient to petition that body on the subject during their last session. The case will probably be brought before the Supreme Court again at their next term, when they will take such measures as, in their wisdom they shall think best, for enforcing their decision. It must be left to Providence to decide how this painful business shall terminate, and what shall be its influence on the Indians, and on our own government and country. In the mean time, the missionaries and their bereaved families are earnestly commended to the continued prayers of the members of the Board and its patrons, and to the merciful care of the Great Head of the Church.

During the year Messrs. Worcester and Butler, while separated from their beloved families and labors, condemned to an ignominious punishment, and shut up in a Penitentiary with felons, have been placed in a most trying situation, requiring great fortitude, and a firm reliance on the faithfulness of their covenant God and Saviour. They have, without doubt, shared largely in the sympathies and prayers of the churches throughout the land, especially of the Christian Cherokees; and it ought to be a cause of devout thanksgiving in their behalf that they have been so fully satisfied as to their duty, have possessed so much contentment and peace of mind, and enjoyed so many manifestations of the divine presence and favor, and have had so much spiritual enjoyment. Nor should it be noticed with less gratitude, that they have been enabled so well to sustain the Christian character, and to exhibit, in all the trials and sufferings to which they have been subjected by the officers of the State of Georgia, that meekness and benevolent forbearance which the Gospel requires. It is believed that in all their correspondence there has not been one word which indicated an angry, unforgiving, or vindictive spirit.

It is due to Charles E. Mills, Esq., keeper of the Penitentiary, to mention, that Messrs. Worcester and Butler, as prisoners, have been treated with great kindness. Their tasks have not been severe. They have been allowed to see their friends and to correspond with them as freely as the regulations of a prison could be expected to permit, and every indulgence seems to have been granted them which could be expected in such circumstances, for promoting their personal comfort.

Their health during most of the year has been good. Mrs. Worcester and Mrs. Butler visited the prison last fall, and had an interview with their husbands, and were expecting to repeat the visit the present autumn. They have daily read the Scriptures and prayed with the prisoners confined in the same building with them selves. They have also held stated religious services on the Sabbath, and during the last four or six months, all the prisoners have been assembled, and Mr. Worcester has been requested by Judge Mills, the keeper, to preach to them one half the day. A spirit of inquiry has, to some extent, been awakened among the prisoners. A number have broken off from their iniquities, temporarily at least, and a few, it is hoped, have been savingly and permanently benefited.

During the year, the missions at Hightower and Car-

mel have been much exposed to injury. The former station was violently seized by the Georgian Guard, a portion of whom have been quartered there the most of the year. The produce of the fields, which was ungathered at the time they took possession last fall, has been consumed or destroyed, as have been also the fowls and swine belonging to the mission. Early in the winter, it was stated by persons connected with the Georgia Guard, that all the stations situated in the portion of the Cherokee country claimed by Georgia, would be taken possession of, and rented or sold for the benefit of that State. Mrs. Worcester and Mrs. Butler were also informed that they must leave the premises at New Echota and Haweis, and in case of their delaying to do so, the Guard would be sent to eject them and their families. It was, however, thought inexpedient for them to remove until force was actually applied. They have been suffered to remain, unmolested, to the present time.

According to the laws of the State of Georgia surveyors have been sent into the Cherokee country—the division of it into lots is now nearly completed, and the Lottery by which these tracts are to be distributed, among the citizens in Georgia, is to be drawn about this time. Much effort has been made during the year to induce the Cherokees to enroll as emigrants, and the places of all such as have enrolled, have been rented or sold to white men, who are filling the country. The Cherokees have generally been very much united, and notwithstanding they have been so harassed and distressed, they have still almost unanimously resolved not to remove, until driven from their country by force. Recently, when an agent of the Government appeared in their Council, and proposed to them to meet Commissioners for the purpose of making a Treaty for ceding their lands, they unanimously rejected the proposal without debate. It is said, however, that the people are becoming somewhat divided,—some, after having their wrongs and sufferings laid before the people of the United States without obtaining redress, and despairing of being reinstated in their rights, supposing that ultimate removal will be unavoidable, and that it is expedient for them to make the best terms they can, without protracting a wasting and unsuccessful opposition. The great body of the people, however, it is believed, including most of their intelligent and influential men, are still determined to test the question fully, whether they can obtain a redress for their wrongs, and be reinstated in the rights and immunities which they formerly enjoyed, and which have been guaranteed to them and their posterity by numerous Treaties, by the Government and people of the U. States.

CHICKASAWS.

There are three stations in the Chickasaw country, viz. Tokshish, Martyn and Caney Creek. Mr. Stuart is the missionary at Tokshish, Mr. Wilson at Caney Creek, and Mr. Holmes, a licensed preacher, and two teachers, are stationed at Martyn.

This mission has suffered greatly during the year in all its departments, from the agitation into which the Chickasaws have been thrown by the apprehension of being removed west of the Mississippi, and the perplexity occasioned by the extension of the laws of Mississippi over them. They agreed to a treaty submitted to them by the United States Government, on condition that a country could be found for them with which they should be satisfied. After examining the proposed country themselves, without being able to find any territory which they approved, and which could be obtained for them, and after several fruitless attempts to obtain for them on the part of our government the new Choctaw lands, the treaty still remains not ratified.—The more intelligent part of the people have, however, been anxious and much distressed, lest this struggle to retain their ancient homes should end as it has done

among their brethren the Choctaws. The unsettled and disheartened state in which the nation have been cast, has had a most injurious effect upon the habits and enterprise of all.

In the early part of the year the church was in a very cold and backsliding state. Several instances of painful defection among its members occurred. In the south part of the nation, especially, meetings were thinly attended even by professors of religion. During the spring and summer the state of things has somewhat improved. A number of church members who were excommunicated or suspended, have given very satisfactory evidence of repentance, and have been restored to church fellowship. Six have been added to the church, which now consists of 93 members, residing mostly at Tokshish and Martyn. The Temperance Society at Tokshish consists of 80 or 90 members, and many have been added to that at Martyn.—Some efforts have been made by the chiefs, with considerable success, to suppress intemperance and prevent the introduction of intoxicating liquors into the nation; but the overthrow of the Chickasaw government, by the extension of State laws over the nation, forbidding any Indian to make or enforce laws as a chief, has much embarrassed the Indians in their efforts to accomplish these objects. There has, however, been less drinking in the nation than in former years.

(To be Continued.)

South's Department.



“Remember now thy Creator in the days of thy youth.”

MARY LOTHROP.

EXTRACTS CONTINUED.

After remaining silent for some time, she wished to be raised up to kiss her mother, which she could seldom do, on account of the difficulty in her breathing.

‘Mother,’ said she ‘there is something in my mind I wish to tell you; it is about the heavenly world. I have had a happy night. I couldn’t sleep. I have been thinking about heaven. Mother, heaven looks to me like beautiful high hills, where the angels go and come. I don’t mean that I see it—I don’t know how to tell you—but it makes me feel very happy. I think God will soon send his angels to take me there.’

After her brother left the room, Mary said,

‘Brother G. has taken good care of me to-night; he has moved my pillow softly, and rocked me so easy. I think he feels something I have said to him, and I do believe God will hear my prayer for him. Don’t you think he will if I pray very earnestly? I must have his name written in the Lamb’s book of life.’

‘Dear mother,’ she soon after said, ‘will you sing me some hymn about heaven?’

Her mother then sang:

“Do we not dwell in clouds below,
And little know the God we love?”

Why should we love this twilight so,
When 'tis all noon in worlds above?

There shall we see him face to face.
There we shall know the great unknown;
And Jesus, with his glorious grace,
Shines in full light around the throne."

'How sweet that is,' said Mary; ' 'tis where I long to be.'

Then she repeated,

"Bless'd Jesus, meet me on the road,
First born of the eternal God,
Thy hand shall lead a younger son,
And place me near my father's throne."

'The blessed Saviour does meet all that love him on the road,' she added, 'doesn't he?'

Often as the writer entered the house, the last six weeks of Mary's life, she has thought, Is the spirit of the little sufferer still imprisoned in its diseased case-ment of clay, or has it winged its way to realms of happiness and light? The door of her room I usually found open and not unfrequently the window, even when the weather was extremely cold, that she might breathe more freely. Still it did not seem like the chamber of death; for often her mother was singing in a low and soothing voice, and Mary, when she could not speak, would welcome me with the sweetest smile.

Her brother, a member of College, now entered the room. She had often expressed concern for this brother, and had said to her mother that she wished to talk with him; but as he was so much older than herself, and absent from home a great part of the time, she seemed to feel a diffidence in talking with him as she did with others. Her mother knowing that her life was uncertain, and that she was seldom able to converse, said,

'Now, my dear, you have an opportunity of talking with your brother E.'

She looked up at him, and in an affectionate tone said,

'Dear brother, I want you to become pious, and love and serve God all your life. Who has been taking care of you so many years, and when you were sick? It was God who raised you from your long sickness, and now I wish you to think of him, and serve him. Will you promise me that you will never give up till God lets you know that you are a Christian?'

Here she waited for an answer.

'If you will, you must begin to pray in earnest and pray as many times a day as David did. He prayed seven times a day. And you must read the Bible very often.'

Her mother then said,

'Mary, you know you are near your heavenly home, and your brother is going away very soon; will you decide who shall have your little Bible? Do just as you please, my dear.'

Her brother had at some time expressed the wish, that she would give him her Bible, when she could use it no longer.

She closed her eyes, and, after lying a few moments apparently in deep thought, said,

'I wish my Bible to be given to that one who will first seek the Lord, and that will read it most and pray the most. I don't care which has it, whether it is the oldest or the youngest.'

All were silent with surprise, when their mother said,

'My dear children, you must now decide, I can do nothing about it.'

A day or two after this, she said to her sisters,

'I have but a little while to be here, now do let me know that you will seek the Lord. Is not one of you coming for my Bible? And I do not wish you to think that but one can have it. There are more Bibles than one like mine. Dear mother, will you promise that when I am gone to heaven, if they will be in earnest to become Christians, and will tell you so, that you will buy them Bibles like mine? And I wish their names and mine to be written in them.'

(To be Continued.)

From the Sabbath School Instructor.

PARENTS REPROVED BY THEIR CHILDREN.

"Ma," said a little girl in A. "I wish you would go to the Sabbath school and Bible class one Sabbath, and I am sure you would never stay away again. You don't know how pleasant it is." Her parents were irreligious and never went to meeting on the holy Sabbath.

A Sabbath school and Bible class were established in that neighborhood and a large proportion of the children and the parents also, used to attend. Many of the children had never been to a Sabbath school before; and they were all greatly delighted with this opportunity to study the Bible and to get a little Sabbath school book to read at home, during the week. The parents to whom I have referred were almost the only ones, who did not attend the Bible class. But although they did not wish to go themselves they did not prevent their children from attending, as some wicked parents do. The mother, especially, was very bitter in her feelings against religion and against all good people, particularly all ministers of the gospel.

One day, after this little girl had expressed this wish that her mother would go *once* to the Sabbath school and the Bible class, this woman began to put the things in order to go out.

"Ma, where are you going?" inquired the little daughter. "I am going away, because I have heard that there is a minister coming round this afternoon to talk to people." "Why ma! now I do think you are the wickedest woman I ever saw in my life. I should think you would love to have the minister come to see you. I mean to stay."

After the mother had put every thing in order she took her bonnet and left the house. But the little girl remained. As soon as her mother had gone, she opened all the doors and windows, so as to let the minister see that there was somebody at home, that he might not pass by without calling. She then stood all the afternoon at the door, or the window, waiting the visit of the minister; but for some reason the minister was prevented from visiting the neighborhood as he expected to have done. So this little girl was greatly disappointed; and her mother lost all her trouble to avoid an interview with the messenger of God.

There is something in that little girl which cannot fail to interest every reader. True, there seems to be an appearance of disrespect to her parent, when

she tells her "she thinks she is the wickedest woman she ever saw in her life," but evidently she did not mean to be disrespectful; she spoke in the simplicity and sincerity of her heart. But while it may be right and proper for children to disapprove of the wickedness of their parents, when they neglect the Bible and the worship of God, and even to be grieved to the heart on account of such wickedness, they must be very careful to treat them with the greatest reverence and kindness; and if they think their own hearts are right with God, to pray earnestly that the Lord would change the hearts of their parents. O, how happy are those children who are blessed with parents that fear God and keep his commandments, and teach their offspring in the way to heaven!

There is something in this simple little story, which must find its way to the heart of every irreligious parent. What! not be melted by the tender request of a lovely innocent little child, to have you attend the place of worship with the people of God. How could that mother resist this request, and continue to absent herself from the place where were imparted instructions in the words of eternal life! O, how could she run away from the servant of God, who was intending to come to her with messages of love and mercy! Especially how could she withstand that almost unconscious, but cutting reproof of her little daughter, in whose eternal welfare she had never exhibited the slightest interest! Ah! these things will be recalled at the judgment, and what will the trembling parent then say! How can she meet the reproofs, the tender requests and entreaties of her once beloved children if they have been unheeded? But a few days since I heard a father confess in a social meeting, that he had formerly opposed and blamed his wife, who was a Christian woman, because she used to spend so much time in instructing their children about serious things and in praying for them. "But O," said he, and the tears flowed while he spoke, "I have reason to bless God now, for the faithfulness of my companion, for it was one of my little sons, who had enjoyed the instructions and prayers of his mother, that was instrumental of my conversion to God. He came to me in all the sincerity and earnestness of a child, '*Pa! why don't you pray?*'" This led me to reflect and to feel." Now how could that parent have endured the recollection of that melting inquiry, if he had closed his heart to its influence, and gone on in the neglect of prayer and died in his sins? It would have eaten his soul forever, like the undying worm.* Dear parents! be entreated, even if you intend to neglect your souls, and risk the consequences, not to mingle in your cup of woe, this bitterest of all ingredients. B.

* A lad about twelve years of age, whose parents reside in N—, a few months since, died. He had never received any instruction respecting his soul. His parents felt no anxiety for themselves, of course they manifested none for their children. After this youth was taken sick, which was not long before he died, he exhibited great interest about his soul, and was often heard to pray. One day, when his father was standing by his bed side, he looked up into his face and said, "Father, you have not brought me up as you ought to have done. You have not punished me when I have done wrong as you ought to have done!" O, what must have been the feelings of that father! His son is now in eternity, and he is left to weep over his affliction, with this soul-harrowing reproof constantly sounding in his ears and augmenting his sufferings.

Miscellaneous.

REVENGE AND MAGNANIMITY.

A TALE OF THE CHOLERA.

We are not much in the habit of repeating what appears to be doubtful. The following is related as a fact in the *Lutheran Observer*. It is unlike some of our unavailing quarantine regulations.

The many headed monster, the cholera morbus, had reached the western borders of Russia; desolation and despair followed fearfully in his train. It was in the autumn of the past year that it was reported to a solitary family in the coal forest, that this alarming pestilence had broken out in the neighboring village of Soposchok. Alexis Wilkomitz was sitting one evening with his young and beautiful wife in their warm chamber, conversing on the measures they would pursue to prevent the approach of this common enemy to their happy, though humble abode. Two blooming children, affectionate as angels, were slumbering in a bed in the corner. Suddenly the dogs barked wildly and an apprentice informed his master that the mountain miller was at the door and begged for admission, for he sought protection from the cholera in this isolated forest hut. "The mountain miller!" cried Alexis, in astonishment, "the bitterest enemy we have! does he dare to seek for protection under this roof, upon which he uttered a horrible curse, ever since I conducted you home as my beloved wife? But yet we never were ill disposed towards him, and since he regards our house as an asylum, he has surely recalled his curse. We will consider this an evidence of his reconciliation and allow him entrance and protection!" The miller entered the room with a deathly pale and troubled countenance. With a penitent tone, he begged forgiveness of both for his long cherished hatred, which was occasioned only by his love for Margareta, the present wife of Alexis. He extended his hand in token of reconciliation, and repeated his request to remain with them in the forest, until the rage of the pestilence had been exhausted in the village. The forester and his wife treated their guest as a long absent friend, and exerted themselves to please him in all things. After supper they prepared for him a bed, and as he retired to rest, they expressed their wishes that he might enjoy refreshing sleep. After a few hours the apprentice waked up, his master and told him that the miller exhibited all the symptoms of cholera. Alexis rose quickly to convince himself of the truth of this report. Very soon his observations gave him the horrible certainty, that the pestilence had attacked him most virulently. The apprentices were determined to carry him away at once, so that the atmosphere of the house might not be poisoned. Alexis would not permit this. The laws of hospitality, the duty of assisting the unfortunate forbade it. He ordered his wife and children for the purpose of greater security to go into the upper story of the house, and after he had brought out his medicine chest, he immediately applied all the remedies of this terrible disease prescribed by the Russian physicians. Even his wife, after she had disposed of the slumbering children in an upper room, afforded her husband all the assistance in her power, in his treatment of the case. The unhappy sufferer felt himself on the verge of eternity, he summoned up all

his feeble strength and said, "O God let thy lightnings blast me, a miserable wretch; let thy hottest vengeance be poured out on me for my most inhuman sin. Put me to death my friends! Death would be to me a greater favor than all your kindness. I have treated you most barbarously. I felt the seeds of cholera germinating in me; at that moment the thought of revenge was waked up in my diabolical heart. With this poison rankling in me I dragged myself to your hospitable hut, with the fiendish design of murdering you, by communicating the disease, and of taking you together with me to the grave. I have accomplished the horrible deed, but on the borders of the grave, remorse has seized me, and I cannot die until you drag me, a monster, into the forest, to become a prey for wolves. You, my benefactors, you I designed to murder; now at once put me to death!" In this manner he groaned out his lamentations, until his strength was exhausted and he sunk into insensibility. Alexis and his wife stood in mute amazement; a cold shudder ran through their limbs. "Shall we throw out the dog to be devoured by wolves," cried the apprentices, "or shall we hang the villain on a tree, that the crows may tear out his poisonous heart?" "Misfortune, despair, or sin in others, does not justify us in walking in the way of the sinner," said Alexis, "he is a man who requires our aid, and to do good to our bitterest enemy is a virtue of divine origin." They redoubled their exertions to restore the sick man, and they had the satisfaction of seeing that their efforts were not unavailing. The miller was perfectly restored. The gratitude of this penitent exceeds all description. He received life in the house, into which he designed to introduce death. Heaven extended its protecting wings over the generous family, which by the hazard of their own lives, saved the life of their enemy, and the pestilence passed by and no one was attacked.

After some weeks a feast of deliverance and reconciliation was celebrated in the forest cottage, and this history of revenge and magnanimity was every where related.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The following interesting letter has just arrived in this country and is published in the Philadelphian.

CONGREGATIONAL LIBRARY, }
9th July, 1832. }

At a meeting of the Committee of the Congregational Union held here this day, it was

"Resolved, That the Secretaries transmit a copy of the report of the last general meeting to Ezra Stiles Ely, D. D., Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, accompanied by a letter to that body, expressive of our desire to cherish the most cordial friendship with them, and to cultivate more assiduously that correspondence and that intercourse, which have occasionally taken place between the two connexions."

REV. AND DEAR SIR,—In conformity with the above resolution we have the pleasure of transmitting you some copies of the Report of the General meeting held here, in May last, for the formation of the Congregational Union.

Our satisfaction in commencing a correspondence with the venerable body of fellow Christians which you represent, is much increased, from the confidence

that our communications will be received with reciprocal interests and regard on your part, and that of our esteemed brethren of the Presbyterian communion in the United States of America.

We reflect, with much interest, on the correspondence which has occasionally taken place between your body and some portions of our own: we refer more particularly to the letter addressed by the Board of Congregational ministers of London and its vicinity, in March, 1829, to the moderator and members of your General Assembly, and their animated and affectionate reply. The concluding paragraph of that answer we beg to quote, that you may be assured how cordially we respond to every sentiment it breathes. "We tender to you our cordial thanks for your gratifying and fraternal letter. We solicit the continuance of this correspondence. We trust it will prove a blessed instrument of enlarging our charity, and of exciting us to more fervent prayers for each other; of the mutual communication of interesting intelligence; and of drawing the hearts of those who love Christ in England and America into a closer union. We hope the time is not far distant, when an interchange of delegates in our respective bodies, may strengthen the bonds of Christian fellowship and benevolent co-operation."

You will not fail to perceive the advantage given to our body, by the formation of the union now announced to you, inasmuch as we are thus enabled to correspond and co-operate in a combined and corporate form;—especially in respect to that pleasing hint in your letter—"the interchange of delegates in our respective bodies." We were much gratified by the presence of our brethren from America at our General meeting, whose names are mentioned in our Report; but we should have been much more gratified, could they have appeared amongst us, as "delegates from their respective bodies." Let us hope, dear sir, that the mutual gratification of such a deputaion is reserved for us at subsequent meetings of our bodies; and that it will prove the means of consolidating the ministers and churches of such approximating and kindred communions in the same religious interests and operations. Our cause is one and the same,—the glory of our Lord Jesus Christ; and whatever may lawfully be employed for advancing this cause, we are mutually interested in promoting: some agencies of this nature you have adopted from British example; others we are adopting from yours.

We take the deepest interest in the information received from you and our Congregational brethren of New England, respecting the revivals of religion amongst you; and we have perused, with great edification, the luminous and affecting statements of our esteemed brother, the Rev. Calvin Colton, in his work on that important subject lately published here. The evidence appears most demonstrably to prove, that the work is deep and genuine and permanent, and to be desired in Britain and in all parts of the habitable globe.

You are, however, free from that bane of all vital efficacious religion—an ecclesiastical establishment.—Your fathers fled from its withering and blasting influence, and you, their favored offspring, are enjoying the happy effects of their faith and piety and zeal for God. To this topic in your letter to the board, already referred to, we turn with entire approbation when you say: "We rejoice with you, Christian brethren, in the extension of enlarged and liberal views in regard to toleration. The question seems to us to be thoroughly settled, by the experience of this country, that the church of Christ flourishes more without any connexion with the state, than it could do, if it were made a part of our civil polity. At this late age of the world, when all the people must be taught to read and to think, and when God has shown himself willing to impart his own energy in aid of truth, we are not

afraid to rely upon free discussion, without the supports of human law to sustain our ecclesiastical privileges."

These noble sentiments we could wish reiterated from shore to shore! We point with exultation to your example, as affording an undeniable proof that, in these days, as well as in the first ages of our faith, the Gospel asks only for liberty to propagate itself to the ends of the earth; and dreads nothing so much as the embrace of potentates and prelates, and the emoluments, honors, and authority of this world. We hope the period is approaching *with us*, when your example will have its due weight in our nation, and that, at length, Britons will learn the simple truth, which interested men have kept them from discovering, that religion flourishes only by voluntary support, and declines under a system of compulsion.

While we would not unduly exalt the form and order of the church of Christ, and set it above the doctrine and practice of the Gospel, we would not be insensible to the great importance of aiming to attain Scriptural views and observances on this point. Deeply impressed with the value and duty of unity among true Christians, throughout the world, we court the present intercourse with you, dear sir, and our dear brethren of your communion in America and other parts of the world; assured that we shall lose nothing desirable by this inter communion, and hoping that, by more intimate acquaintance and fellowship, we may gain accessions to our knowledge and spiritual edification.

We feel that, as a body of Congregational churches and ministers, we now by our union, stand in the same relation to you, as your neighbors of New England of our order; and, as the intercommunion between you and them has long been established, on the most harmonious and edifying terms, we would cherish the pleasing expectation, that a similar mutual recognition and established intercourse may take place between you and us. If there be any impediments in the way, we earnestly desire their speedy removal, that we may, as far as possible, be "one in Christ Jesus."

In exchange for the documents now transmitted relative to our union, we should feel obliged by your sending to us those which may inform us of your state and concerns. In your prosperity we shall not cease to rejoice. Our best wishes and fervent prayers ascend to heaven in your behalf, and we request that our name may be remembered in your devotions. We would "strive together with you for the faith of the Gospel;" we would be identified with you against the common enemies of the Lord, and on the side of you and "all who love our Lord Jesus Christ in sincerity."

Requesting that this communication may be presented, according to your order, to your reverend assembly and your whole body—if thought to be worthy of that honorable regard, with the best personal wishes and with Christian esteem, we are Rev. and dear sir, your friends and fellow-servants in the Gospel of Christ.

On behalf of the Committee,

ARTHUR TIDMAN,

JOSEPH TERNBUILL,

JOSHUA WILSON,

} Secretaries.

To the Rev. Stiles Ely, D. D.

[From the New-York Evangelist.]

SALVATION MADE EASY.

Many sarcastic remarks have been made at the expense of those who endeavor to persuade sinners how easy it is for them to be saved. And reviewers and editors talk about "an easy self-determination of mind" as if it were self-evidently the height of absurdity to offer salvation to the lost, upon the simple condition of acceptance. It makes it too easy. They want more parade and mystery about it. Dr. Porter's anecdote

about father Mills cannot be too often repeated. "Mayny a garrison," said he, "has been unable to stand out, or resist; but whoever heard of one that had not power to surrender?"

Theological theories aside; all gospel ministers, when in earnest, do try to persuade sinners how "easy" it is for them to be saved. They do suppose that there is some step, some act, some mental exercise, or some something, which is "easy" to the sinner, and which will be to him the beginning of salvation. To this they exhort him by every motive. They describe it differently, according to their theory about the process of renovation. But the first step, which brings him within the pale of hope, they all agree is so perfectly simple and easy, that no sinner ought to put it off a moment. Whether in their theory, the first step be awaking, or seeking, or resolving, or submitting, or repenting, or believing, or giving the heart to God, or casting the soul upon his sovereign mercy, that thing they hold up as easy. Why now should we not calmly inquire, which theory is nearest the right, by considering which leads us to give directions and exhortations most like those of the Bible? And why should so much theological acrimony be excited, whenever the theory, and the phraseology, confessedly human, are changed or infringed upon? An able writer in the N. Y. Obs., has a thought on this subject, so truly evangelical, and so apposite to my present subject, that I cannot forbear quoting it.

"The bitterest ingredient in that cup, which seems now so likely to be drunk by many of this generation, seems to us to be its utter needlessness—the very ingredient which our Saviour mentioned to the caving Jews. The generation for which we write—how needlessly will one or many see at last the Master of the house arisen, and the door shut upon them forever.

"Perhaps that cup will be bitterest to the orthodox religionist, the lingerer amidst evangelical communities, who adopted the saving doctrine, that God renovates the heart for no other purpose but to make it the ground of presumption or neglect—the hindrance, and not the help to the kingdom of heaven; as we verily believe, full half such communities are doing even until now, giving the lie to heaven, in its sincerest, kindest offers of salvation. How happy if on such minds the scene might rise which shall show them to themselves, perishing as needlessly, as the prodigal strayed even for a season from his father's house.—One day, the bitterest ingredient in your cup of misery may be, How needlessly I drink it * * * * * It is easy now to beset salvation, which grace has made easy, with difficulties, until we say it is impossible. But then, as you look up and see, perhaps, millions *pagan* born, gracing this half century, one glance will answer all your arguments, will set aside all the hard questions by which doctors have been puzzled, or cavillers misled. What plea of impossibility will the "FIRST" make, when millions of the "LAST" glow before their eyes, covering all the heights of Heaven? or what plea of thing will avail, will satisfy thyself, glancing over one like POMARRE, pressing into Heaven, in 1812, with such struggles as these, as possible to thee: "May Jehovah pardon my foolishness, unbelief and rejection of the truth. May Jehovah give me his good Spirit to sanctify my heart." Or one, like ARDOR, MESSER, in death sweetly chanting in strains as possible to thee:

"Youth's morn is past, old age comes on,
But sin distracts my soul alone;
Beloved Saviour, let not me
In thy kind heart forgotten be."

Now no one thinks it necessary to write pamphlets and editorial paragraphs, denouncing the heterodoxy of this spirited writer, in speaking of "Salvation, which grace has made easy." But in those columns he occupies a place of more influence than if he filled a dozen pulpits. No one dare raise his voice against the

naked sentiment, that salvation is made easy. The whole church would cry out against him, who should thus beset the wells of free salvation with walls of difficulty.

VIDEO.

RELIGIOUS INTELLIGENCER.

NEW HAVEN, OCTOBER 27, 1832.

CAPE DE VERD ISLANDS.

Information has been received by an arrival at Salem, that the inhabitants of these Islands are in a state of starvation. There has not been a sufficient supply of rain on the islands for three years, and a universal famine extends through the whole group, containing 60 or 70,000 inhabitants.

"Most of the animals in the Islands have died of starvation, and those that remain are of no service to the inhabitants, they hardly having strength sufficient to sustain their famished bodies."

It would be difficult to present to the reader an adequate idea of the horrid condition in which the inhabitants were placed when Capt. Rider sailed. At every port at which he stopped the utmost misery existed among all classes. It was no uncommon thing to see women and children gathering from the streets, old bones that had been thrown away, and eagerly devoured by them.

Several vessels had been sent to the African coast for the purpose of obtaining what coarse rice could be procured; one of them returned without being successful.

The dead and dying are to be met with on every side. Mr. Gardiner, acting American Consul, computed that from 12 to 14 souls perished at Port Praya daily. A gentleman who was known to have a small supply of provisions, was obliged to guard his doors with his slaves, to prevent the common people from entering and taking it from his table.

The inhabitants earnestly requested Capt. Rider to lay their condition before the American people, as they do not expect assistance from Portugal or any other European nation. They confidently expect aid from this country, and the parting words of the Governor General to Capt. Rider were, "For God's sake tell them to send us something."

This information comes so well authenticated, that active measures have been adopted in several places for their relief. Contributions have been made in all the churches in Boston, amounting to between 3 and 4,000 dollars. 5,000 dollars have been collected in Baltimore; and meetings have been held in New York and other places and systematic arrangements made to render them aid.

[For the Religious Intelligencer.]

WORTHY OF IMITATION.

Extract of a letter to a gentleman in this city.

Please pay to the Treasurer of the Greek Association three dollars, being the amount collected for the month of October, in the Sabbath School in Dudley, Mass. For some months past we have had monthly contributions for some benevolent object. We consider it very important that children should early form the habit of earning money and laying it out systematically for some good object. Such habits of economy will contribute much to their temporal prosperity in after life, and will lead them to take a deeper interest in benevolent objects, and consequently will induce them to think more of their own religious privileges, and to give not only their little earnings, but themselves, to the service of their Redeemer. The course we pursue is this: We state previously the object to which the money will be appropriated during any particular month; always endeavoring to present some object in which the children will feel an interest. For instance; in July the Colonization Society; in August to send tracts to India and China; in Sep-

tember to furnish Testaments for the scholars in the schools at the Sandwich Islands. We endeavor to find facts and anecdotes to interest the children. The present month we read to them extracts from Mr. Brewer's letter, in which he stated, he had been obliged to dismiss some schools for want of means to carry them forward. This deeply affected our hearts. And we wish this small sum to be appropriated to this object, viz, the continuance of the schools.

WM. S. PORTER, Superintendent.

[For the Religious Intelligencer.]

THE SEVEN CHURCHES IN ASIA.

"Philadelphia (Alah Shehr) is distant from Sardis about 27 miles to the south east: it still retains the form of a city, with something of trade. God has been pleased to preserve some of this place to make profession of the christian faith, there being above 200 houses of christians and four churches; next to Smyrna, this city has the greatest number of christians, and Christ has promised a more particular protection to it. Rev. iii. 8—10."—Bishop Norton.

"As we drew near to Philadelphia, I read with much interest, the Epistle (Rev. iii. 7—13) to that church. Alas! the generation of those who kept the word of our Lord's promise is gone by; the tear of pity must fall on modern Philadelphia. It is, indeed, an interesting circumstance to find christianity more flourishing here than in many other parts of the Turkish Empire: there is still a numerous christian population: they occupy 300 houses: divine service is performed every Sunday in five churches, and there are twenty of a smaller description, in which once a year, the liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the word of our Lord's promise? It is conveyed in sounds unintelligible to those who hear: when the very Epistle to their own church is read, they understand it not! And where is the bright exhibition of christian virtues? Unhappily, the character of christians in these countries will scarcely bear comparison with mahomedans themselves! The town is surrounded by a wall, and embosomed in trees. The remains of antiquity are not numerous. We were the Bishop's visitors, and had much conversation with him: many of his remarks afforded us satisfaction: his house exhibited a decorum highly suited to a christian Bishop."

Rev. Mr. Hartley.

"Laodicea lies south of Philadelphia, in the way to return to Ephesus: this is the order which St. John hath observed in addressing them, and was probably the circuit which he took in his visitation, as these churches were under his immediate inspection. There was a flourishing church at Laodicea in the primitive times: but its doom seemeth to have been more severe than that of almost any other of the seven churches; for it is now utterly destroyed and forsaken of men, and is become a habitation for only wolves, foxes, and jackalls; a den of dragons, snakes, and vipers: and that, because the Lord hath executed the judgment that he had pronounced upon her; that all the world might know and tremble at the fierce anger of God against impenitent, negligent, and careless sinners. Though it were once the mother church of sixteen Bishoppers, yet it now lieth desolate; not so much as inhabited by shepherds; and, so far from shewing any of the ornaments of God's ancient worship, it cannot now boast of an anchorite's or hermit's chapel, where God's name is praised or invoked."—Bishop Norton.

"Laodicea, (Ladik or Eshiklar.)" From Ephesus we directed our course toward another ancient city, which suggests to the serious mind, topics of painful, but of useful interest. I know of no part of the sacred scriptures which is more calculated to alarm the careless, than the Epistle to the Laodiceans. Rev. iii. 14—22. It is not merely the infidel, the profane, or the licentious who find cause to tremble on reading these verses. No! Awful as are the guilt and danger of such a con-

dition, there is another state still more odious in the eyes of the Almighty—*Because thou art neither hot nor cold—because thou art lukewarm—because thou sayest, I am rich, and increased with goods, I have need of nothing.* The Laodiceans had a creed uncorrupted by human additions, and correct according to the very model of Apostolic preaching: not were they chargeable with any open deviation from the path of God's commandments. But they were not zealous for Christ; they were precisely in the situation of those, who condemn earnestness and activity on the subject of eternal salvation; who are continually misapplying the precept, *Be not righteous overmuch*; and who consider themselves possessed of many qualities extremely valuable in the sight of God, while they scarcely understand or even condemn those who frequently employ terms of self condemnation. They did not feel themselves excited to any powerful efforts by the contemplation of their Redeemer's love, or by the force of his example: their conduct shewed no signs of *striving to enter into the strait gate; of fighting the good fight of faith; counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord; of praying without ceasing.* They did not love that Saviour, whose religion they professed to adopt more than their father, their mother, and their life itself; nor could they comply with His strict language, *Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.* Our Lord declares, therefore, His indignation, in language the most expressive and alarming; *I will spue thee out of my mouth.* Happy for those who feel the force of these admonitions and warnings! To such, promises are annexed, no less encouraging than the rebuke is alarming; *Behold! I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me on my throne; even as I also overcome, and am set down with my Father on His throne.*

The first object which attracts attention at Laodicea, is the great number of sarcophagi: in these, I reflected, the material part of many Laodicean christians has returned, "earth to earth—ashes to ashes—dust to dust!" their spirits have long since given an account of the manner in which they availed themselves of the faithful admonitions of the Apocalypse.

The city of Laodicea was situated on a hill of moderate height but of considerable extent. Its ruins attest that it was very large, populous and splendid; there is still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single christian resides at Laodicea! No Turk ever has a fixed residence on this forsaken spot. It was a subject of interest to me to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse: nor could I help enquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea: we know from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive Fathers, that they must have been a source of serious temptation to the early christians. Unhappy was the hour, when the youth of either sex were prevailed on to take their seats in these splendid structures: that solid and serious felicity which the gospel imparts would soon be expelled amidst such tumultuous assemblies; and, with so many objects to inflame the passions and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances are somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar: how many a youth, who awakened the best hopes, has been utterly ruined by these entertainments!"

Rev. Mr. Hartley.

Bishop Newton remarks;—"Such is the state and condition

of these seven once glorious and flourishing churches: and there cannot be a stronger proof of the truth of prophecy, nor a more effectual warning to other christians. All these things happened unto them for examples; and not they are written for our admonition, upon whom the ends of the world are come. Therefore let him that thinketh he standeth, let him heed lest he fall."

INDEPENDENT CHURCHES.

Our researches have all been in vain if the New Testament 'churches' were not considered as so many distinct communities, and for all purposes of order business and internal discipline, strictly independent of each other. There were common legations that bound all together—not as churches, but as individual christians—not as giving one or more a supervision over the rest, but each church stood upon a perfect equality with its sister church. No ecclesiastical court, or tribunal to which appeals from discipline might be taken, existed. Each church was supposed competent to do its own business, and deal with its own members, in its own way, responsible to none but the Head of the church for the abuse of power.

Chr. Index.

[For the Religious Intelligencer.]

CIRCULAR.—NEW TRACTS.

The operations of the American Tract Society are now so extensive as justly to put in requisition the best talents in our country for the preparation of its publications. Of a single Tract, "Quench not the Spirit," it has printed upwards of 400,000 copies: of the "Swearer's Prayer" and the "Importance of Consideration," not far from 300,000 each; and of others nearly an equal number. Of the narrative of the "Mountain Miller," 140,000 were printed during the last year; and of the "Appeal on Cholera," at the time of the appearance of that scourge in this country, 166,000 in four weeks.—The Society are now making vigorous and systematic efforts, by planting Agents in appropriate fields throughout all our inhabited territory, to reach the entire population. Should this be done, copies of the same Tract might visit from one to two millions of families. Who does not see the importance that such a Tract be fitted in the highest possible degree to meet the moral wants of this great community? And who can estimate the responsibility or usefulness of the man who, in the language of one that has reflected much on the subject, "should prepare a tract for monthly circulation, new, timely, interesting, and adapted to the millions to whom it might, in a short time by the Society's Agents and Distributors, be sent? Such a man should be a giant in intellectual and moral strength: for he would preach to the largest congregation this side of the other world." It is not improbable that one Tract, thus prepared and circulated, exhibiting the naked "sword of the Spirit," and accompanied by the personal, Christian endeavors of praying, faithful Distributors, may be blessed in bringing more souls to Christ than all, won directly by the author's preaching, or other labors, through a long life.

Many Tracts already in the series present Divine truth with a clearness and moral power scarcely paralleled in our language: yet there is a call for new Tracts, which should not be disregarded; and the Committee feel assured, that there are individuals in our country, especially those who have been called to deal with souls under the awakening and sanctifying influences of the Holy Spirit, who are eminently qualified to prepare such Tracts, and whose attention and efforts, though many of them are severely pressed with other labors, can be secured for this important object.

As an encouragement to some who may feel that they need the pecuniary avails of their labors, the Committee are ena

bled, through the appropriations of benevolent individuals for this specific object, hereby to announce, that the sum of five hundred dollars will be paid to the authors of the best ten approved Tracts that shall be received on or before the first day of March next, in the proportion of \$50 for each Tract; the manuscripts to be submitted to the following gentlemen as the Committee of award: viz. Rev. Thomas De Witt, D. D. of New-York, Rev. Charles P. McIlvaine, D. D. of Brooklyn, and Rev. Thomas H. Skinner, D. D. of Philadelphia; or in the failure of either of them, a person to be designated by the Society's Publishing Committee to fill the vacancy; and all the manuscripts submitted, to be, after the award, at the disposal of the Society, so far as desired for publication. Each manuscript should be accompanied by a sealed envelope containing the name of the writer, which will not be opened unless the Tract is adopted, or communication with the author relative thereto is desired; and the requests of writers as to withholding their names from the public will be strictly complied with. The manuscripts should be addressed to Mr. William A. Hallock, Cor. Sec. American Tract Society, No. 150 Nassau-street, New-York.

The subjects on which Tracts may be usefully prepared, are as various as the moral wants of men. In general, the Committee believe writers will be most successful in selecting the subjects that press on their own minds and hearts with peculiar force; and they have great pleasure in stating, that though it is the object of the Society to inculcate only those great truths in which evangelical Christians harmonize, the instance they believe has not yet occurred in their experience of seven years, in which a Tract, ably and powerfully written, while the heart was warm, and with the single aim of honoring Christ in the salvation of perishing men, has been found objectionable in point of doctrine; while hundreds, in the mean time, they have felt constrained to lay aside for the want of directness, discrimination, and moral power.

The Committee desire Tracts clearly enforcing all those great doctrines of the Gospel announced at the time of the Society's formation as "the basis of their union—man's native sinfulness—the purity and obligation of the law of God—the true and proper Divinity of our Lord Jesus Christ—the necessity and reality of his atonement and sacrifice—the efficiency of the Holy Spirit in the work of renovation—the free and full offers of the Gospel, and the duty of men to accept it—the necessity of personal holiness—and an everlasting state of rewards and punishments beyond the grave." They desire Tracts adapted to the various states of men's minds, from the careless impenitent sinner, urging his way unconcerned down to death, to him who has made most progress in the Divine life—Tracts adapted, by the blessing of the Holy Spirit, to promote *revivals of religion*—to awaken the secure in *sin*—guide the inquiring to Christ—point out the discriminating evidences of saving conversion—promote the sanctification of Christians, and portray the duties they owe to God, to the church, and a world lying in wickedness. *Authentic Narratives*, clearly illustrating these, or other important truths, and embodying facts, which, in the providence of God, have come to the knowledge of writers, the Committee consider admirably adapted to arrest the attention and affect the heart.

It is particularly requested, that those who thus consecrate a portion of the ability which God has given them, to the promotion of the Redeemer's cause, will perfect their manuscripts before transmitting them; fitting them for the press, and giving them precisely the form in which they would wish them to appear before the public.

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, *Chairman.*

WILLIAM A. HALLOCK, *Corresponding Secretary.*

New-York, Oct. 15, 1832.

[From the Philadelphia.]

PRESBYTERIAN ABILITY.

As I anticipated, my good friend Mr. Burtt, in his paper of Sept. 18th, has attempted to escape from the "endless absurdities" in which my inferences seemed to involve him; and in which he virtually admits any man involved, who makes "attainments in religion, the measure of ability, or deficiency in religion a proof of inability."

Whether, therefore, he can ever again urge the deficiency of us New School men as a proof positive of inability, any one may judge. The fact is, attainment is no more the measure of ability, than it is of duty. And I might just as well argue that it is no man's duty to be perfect, because no man ever was perfect; as for him to argue, that no man has a plenary ability, because no man ever exercised it. His remarks contain an illustration, a little philosophy, and another puzzle to each of which I may give an easy answer.

The law requires us to walk four miles an hour. Christians never move faster than two and a half; while impenitent sinners lie on their backs, fast asleep, and never move a step.—The New School folks say that the saint is able to, if he would to come up to the requirements of the law, and walk as fast again as he does; and that the ability of the sinner is the same. The Old School folks say the sinner cannot walk a step, nor even stand upright; and that Christians cannot walk much faster than they do. We say they can. We use ability in its popular sense for *adequate faculties*, whether these faculties are exercised or not. The Old School use the term in a metaphysical sense, for *inclination* to do a thing, and for the *certainty* of its being done. If a man has no heart to do a thing, they say he cannot do it; because without such a heart or inclination, it never will be done. And they refuse to distinguish between the metaphysical sense and the popular use, and confound the two, to the great joy of sinners, who prefer above all others an orthodox excuse. The new school admit inability in a metaphysical sense; but they positively deny it in the popular use of language, as never taught in the Bible, and as contrary to common sense. To avoid the evil of sinners, we carefully distinguish between ability and inclination. We never confound the two. The power of a lion to bite his keeper, and his disposition to do so, are two different things. The power of a gentle horse to run away with his female rider is one thing; and his disposition to do so is another.—The power of Girard to have given millions to the church, and his inclination to do so, are not to be confounded.

These two things never are confounded, except in religion. And sinners would never confound them here, if they did not "love to have it so."

In his philosophy, Mr. Burtt divides ability into three kinds: a "natural ability to do natural actions; a moral ability for moral actions; and a holy ability for holy actions." (Why did he not add a *sinful* ability for sinful actions?) And hence he infers, "an unholy creature has no holy ability"—and proposes a second puzzle, that I should answer how a totally depraved creature can have any holy ability." Before this however, he had disclaimed the doctrine "that men are not able to live better lives than they actually do; or in other words, that their ability does not exceed their actual attainments;" and adds, "surely there is a wide difference between saying that a man might live better than he does, and asserting that he is able to obey the law perfectly; or that his ability extends far beyond a compliance with the terms of the Gospel." Let these things be remembered.

Observation 1. He admits distinctly that men are able to be better than they are; to "live better than they do." Of course, that we new school men are able to be better than we are; and of course that our remaining in sinfulness is no clear proof of inability;—thus giving up, in part at least, his former "puzzling" argument.

2. But he will not admit our ability to be perfect. He admits men are able to be better, but it extends not to perfection. Now my difficulty is, and I think it will be his difficulty too, to say, *How much better we are able to be.* If able to be any better, I ask how much better? Let ten degrees represent perfection. And let us suppose that Mr. B. has five degrees, and I have one degree of holiness. How many degrees higher is Mr. B. or myself, able to rise? Three degrees?—or four?—or five, or only one? If able to be one degree better, why not two? If two, why not three, and if three why not ten? Say, Mr. Burtt, why not ten? If able to be one whit better, why not as good as we are capable of being, as good as the law demands? I wish an answer.

3. If Mr. B. is a Christian, of which I do not entertain the least doubt, for I have always had a high opinion of his pie-

ty,—then he has “complied with the terms of the gospel.”—And now if he is able to be in the least degree better than he is, (which he does not deny,) then his ability goes “beyond” a simple compliance with the terms of the gospel! If he is able to be “far” better than he is, which I presume he will not deny, then why is he not as heretical as myself, in holding that our ability may not go far beyond a mere compliance with the terms of the gospel. “Think of that Mr. B.”

4. Mr. B. admits that the Christian is able to be better than he is. To be better is to be holier, to obey the law more perfectly. Now I wish to ask *what is the ground or source of his ability to be better or holier than he is?* It cannot be depravity; for this he thinks inconsistent with “holy ability.” It cannot be holiness, for that by the supposition he has not yet obtained. That is the thing to be sought. I repeat it what is the ground of his ability to be one degree, or half a degree, or one iota better than he is? Not his “natural” powers; these are only for “natural actions.” Not his moral powers; these are only for moral actions. Not his holy powers; for these are not yet in his possession! He has holy ability equal only to five degrees, and not for half a degree more. When, therefore, he has neither natural, nor moral, nor holy ability to be better than he is, what ability—*what ability has he left?* Yet Mr. B. does not deny that he has ability.

He therefore is in this dilemma. Either he is able to be better without any ability of any kind, which is absurd; or there is some ability to do holy actions which he has not included in his catalogue. And this is the fact. This is the fact. A man who is perfectly holy is able to be sinful. (As you see in Adam. He needed no sinful nature to enable him to become sinful. Lucifer, while an holy angel, needed no antecedent sinful nature to make him able to rebel.) Why then does a sinner totally depraved need a holy nature to make him able to obey God;—or a Christian a more holy nature to enable him to obey God better? The inability of a saint to do wrong is as invincible, and is as strongly expressed in the Bible as the inability of the sinner to do right. But holy Adam was able to do wrong when he chose to do so; and his sinful children are able to do right whenever they truly and heartily choose to do so.

The ground of ability to obey or disobey God lies not in any antecedent holy or sinful nature (or *substratum* in the mind,) but in his constitutional and characteristic faculties, as a sensitive, rational and moral being; in other words, in his ability to understand, feel, will and act in view of rational and moral motives. His nature, properly speaking, is neither sinful nor holy. It cannot be. His free acts form his character, and render him holy or unholy. And these acts are, from their very nature, free. When Adam acted wrong, he became sinful; not before. When Abel saw, felt, chose and acted right, he became holy; not before.

Upon Mr. B.’s theory, neither the sinner nor the saint is able to be one whit better, or one whit worse than he is. For each, on his theory, is governed entirely by an antecedent “moral nature,” which nothing but God can alter. According to my theory, he is not governed or controlled by any such antecedent moral nature; both may be better, or both may be worse whenever they choose. And this is the plain doctrine of the Bible. Men are free agents,—free to do wrong or right.

Thus I answer his second puzzle. If he asks, “How an unholy creature is able to become holy?” I answer, in the same way in which a holy creature is able to become sinful—by the free exercise of the faculties God has given him.

In conclusion, let me in my turn, propose one or two questions.

1. *What ability had Adam to sin?* (Was it natural, or moral, or holy, or what?)
2. *What ability has a Christian, with five degrees of grace to rise five and a half?*

E. W. G.

LATEST FROM LIBERIA.

Letters have been received and published in the African Repository from the Colonial Agent, and other individuals, up to the 20th of July. The prospects of the Colony were never so encouraging. We make a few extracts.

LIBERIA, May 1st, 1832.

GENTLEMEN.—In reviewing the events of the past year, we have every reason to be grateful for the many signal and providential favors which our Colony has experienced. No period since its first establishment, presents us with more abundant proofs of its substantial and increasing prosperity; and at no period have

we had more cause to offer up our sincere and grateful acknowledgments to that Divine Being, whose goodness has been so bounteously extended to this rising community.

Health—that greatest of blessings—has never been more universally enjoyed. The disease of the climate, so much dreaded by strangers, and to the ravages of which, so many have fallen victims, has, by the unremitted and undivided attention of the Colonial Physician, been, in a great measure, deprived of its terrors, and made to yield to the well-directed efforts of professional skill. The average number of deaths that have occurred among the emigrants who have arrived since the first of January, 1831, will not exceed four per cent.—a result not only gratifying, but unprecedented in the annals of the Colony, and which cannot but reflect the highest credit on the professional attainments of those entrusted with their medical superintendence.

Our agriculture, the vigorous and successful prosecution of which is of such vital importance, and on which the prosperity of this Colony must ultimately depend, has received a new impulse, and is no longer considered of secondary importance; the people seem now to be duly sensible of the necessity of devoting their energies to the advancement of this branch of industry, and our settlements every where present the cheering evidence of laudable enterprise and durable improvement. Most of the emigrants who arrived in the few last expeditions, have already the promise of their labors being rewarded by abundant crops. You will also be gratified to learn, that several of our most respectable citizens have turned their attention to the cultivation of coffee, a plant indigenous to the country, and which is every where to be met with near the sea coast, growing in the richest luxuriance. The Rev. C. M. Waring expects to have a plantation of 20,000 trees shortly completed; and there is every reason to believe, that the influence of so laudable an example will be widely diffused. Cotton and indigo are also the spontaneous productions of our soil, and will, when the efforts of those possessed of a little capital shall have been directed to their cultivation, prove valuable articles for exportation, and yield to the agriculturist the highest reward for his labors.

The commerce of the Colony has also partaken of the general improvement, and surpassed that of the preceding year. Within this period, 39 vessels have visited our port for the purposes of traffic; of these, 32 were American, 25 English, and 2 French. Our exports amounted to \$125,549 16, and the amount of produce and merchandize on hand, on the 1st of January, 1832, was \$47,400. The articles of export consisted chiefly of camwood, ivory, palm-oil, tortoise shell, and some gold, procured of the natives from the interior, and at various places along the coast. The trade with the interior has also been proportionably increased, and our town is now becoming a place of resort for natives from the Condo country, and countries beyond, bordering on Fouta Jallon. The Maudingoes also visit us in considerable numbers, and are the means of making us known to the nations of the interior.

Within these few days I paid a visit of inspection to the settlements of recaptured Africans, and was much gratified with the result of my examination. The immediate cause of my visiting them at this inclement season, was their urgent request that I should be present at, and superintend their election for a chief or head man. Both the Eboes and Congoes had several times attempted to choose a chief, but always without success. The principal difficulty arose from those in the minority refusing to acknowledge as their superior, the person chosen by the majority; nor could they be made to understand that unanimity was not only not to be expected, but unnecessary to constitute a valid election; however, they finally resolved to refer the matter to my decision. I had the election held in my pres-

once, and as soon as it was concluded, made some remarks on the necessity and propriety of submitting to the will of the majority, and explained in the most plain and simple language the nature and object of an election, citing our own customs as an example. They appeared to be perfectly satisfied, and I have no doubt that every thing will go on smoothly.

These people occupy two very neat and well built villages, near the east bank of Stockton Creek, and distant from Caldwell, about three miles; a small rivulet separates that of the Eboes from the Congo village. Each tribe have built by voluntary subscription and joint labor, a house of worship, and a town or palaver house; their gardens are well enclosed, in which are successfully cultivated, beans, cabbages, melons, yams, &c.; these they dispose of at the Cape in exchange for such articles as their necessities require. Adjacent to the village, but separated from it by a strong fence, are their farms, at present in a high state of cultivation. I saw one tract of about 150 acres planted in cassado, interspersed with patches of Indian corn and sweet potatoes. Their vegetables appeared to be very thriving, and will without doubt yield abundant crops. These people are decidedly the most contented and independent of any in the colony, and are rapidly improving in intelligence and respectability—they not only raise sufficient for their own consumption, but have considerable surplus produce, for which they find a ready market. When not employed in the cultivation of their farms, they turn their attention to sawing lumber and making shingles. Many of the Congo tribe can read and have established a Sunday school, which is regularly attended by both children and adults; those who have received any education, officiating as teachers to the others not possessed of that advantage. These as well as the Eboes are very desirous that a school should be established among them, and I have promised to comply with their request as soon as I have funds sufficient to pay a teacher—let me again recommend this subject to the consideration of the Board.

With sentiments of the highest respect and esteem,
Your obedient Servant,

J. MECHLIN, Jr.

To REV. R. R. GURLEY.

LETTER FROM A COLONIST.

[The writer of the following letter is one of the earliest, and most upright and public-spirited settlers in Liberia. Entire confidence may be placed in his statements. We are most happy to receive communications like this, as we believe nothing will more surely and effectually advance our cause, than the sober and candid testimony of intelligent and virtuous men of color who have resided for several years in Liberia.]

[Repository.]

LIBERIA, July 16, 1832.

DEAR SIR:—I received your kind and obliging letter, bearing date 20th April. I now with pleasure embrace an opportunity of giving you a small sketch of our church affairs; I can say but little concerning political affairs, as I am not much of a statesman. You said in your letter to me that we have made great improvements, and there are greater to be made; in which opinion I coincide with you. Unless we shall have the pleasure of receiving such an expedition as was selected in 1823, I am afraid we shall not make so great a progress for the next eight years. Concerning virtue and morality, I believe we can face the world with that. It is true, we have not formed ourselves into a temperance society, and we have no need of such a society; for I believe there is less ardent spirit consumed in our families, than in any other place of its size in the world. We can say with propriety, that the time is daily approaching, in which we can see the fulfilment of the promises the Lord hath made to his Son,

to give the heathen for his inheritance, and the uttermost parts of the earth for his possession. It appears that the light of the gospel has sprung up among the Eboes. I had the pleasure of listening to the greatest experiences I ever heard, uttered from the lips of persons that could scarcely call the name of Jesus Christ. We had every reason to believe that it was the work of God; yet we could scarcely believe what we heard with our own ears, though we recollected the promise made by God to the heathen; we then received them with joy, and I believe the Spirit of God was felt through the house. We have sufficient reason to believe that God has heard the prayers of his people in behalf of the poor Africans. We endeavor to do all in our power towards civilizing them; I have been a great deal amongst them, and have also seen a great change towards civilization, since 1825. Truly, the harvest is great, and the laborers are few; but God will send forth laborers in due time, unto his harvest.

I have but little more to say; I only wish you would endeavor to send your invitation towards Williamsburg and Little York, Va. I know there are a great many smart freemen in those places, who are worth something; but they are situated so far out of the way, that they cannot hear a true statement of Africa. I should be happy to see a selection of yours from that part of the country. I cannot give you a statement of the affairs of the Colony, as I am engaged with other business; but will, the next time I write, give you a full detail. I believe we are all well at present. With my best wishes to yourself and family,

I remain your sincere well-wisher in the Lord,
H. S. NELSON.

BITTERNESS IN RELIGIOUS CONTROVERSY.

The danger to which at the present time we are most exposed, is the strength, and I must even say, the severity of feeling which has already in some instances broken out in this controversy, and broken over alike the rule of common decency and Christian courtesy, in rude denunciations, or in exposing to ridicule the supposed inconsistencies of conduct or argument of Christian brethren. This is what even sanctified human nature cannot bear, and what is not allowable in the controversy of Christian with Christian, and is never lawful, except where reformation is hopeless, and sharp rebuke is authorized, and answering a fool according to his folly enjoined, for a warning to others.

It is manifest that our religious periodicals, of the more grave as well as of the more ephemeral class, are not wholly exempt from the danger, and will do well to take good heed on this subject—while some of them have already fallen into the deep and muddy streams of editorial petulance and invective, of sarcastic argument, and theological tale-bearing—embalming the failings of good men, which it were quite enough for them to have manifested once in their narrow sphere; and giving to them a speedy resurrection and a tiresome pilgrimage over the whole land for the sake of the castigation of the offender, and the peace and spiritual edification of the whole church: as if the eighteenth chapter of Matthew had never been revealed, and the whole world had been constituted the tribunal of the church, and public opinion the supreme executive, and the newspaper, attorney general, witness, judge, and jury. Unless a public sentiment shall be spontaneously formed to overrule such public violation of the laws of Christ and outrage upon our common Christianity, the church herself will soon become like the troubled sea which cannot rest, whose waters cast up mire and dirt. It must be remembered, that the public character of an editor does not emancipate him from the obligation of personal meekness, and of adorning in all things the Gospel of Christ; and that in bodies of men professing godliness, the rights of an evil tem-

per and a lawless tongue can never be acquired by numbers.

[Dr. Beecher.—*Spirit of the Pilgrims.*]

APPROPOS

When Dr. Beecher penned these judicious remarks, he must have felt that he was soon to be under the watchful care of the Standard, a paper published at Cincinnati, and edited by the Rev. Dr. Wilson of the Presbyterian order. This paper professes to be a religious paper, but its columns have been filled with scurrility and slander of some of the best men in the Christian church—considerable of which would have been actionable in a civil court. The following is a specimen of its tender mercies aimed at one of the best and most beloved men in New-England. We have been loth to spare him from this region. But if those who are valiant for Christ can do good any where, they must be needed where such a spirit reigns.

It is our earnest desire, (says Dr. Wilson) not only to make the Standard a faithful defender of Presbyterianism of the old stamp, but to make it also a popular vehicle of general religious intelligence and instruction; a periodical adapted to the domestic circle. We wish to impress upon it more extensively the characteristics of a family religious paper.

Specimens from the same number.

A new philosophy of religion is taught, only because it helps to explain the Bible, better than the old philosophy. And those *drones* and *dotards* who contend earnestly for the language, the measures, the philosophy of Moses, David, the Saviour, Paul, Luther, Scott, Edwards and Dwight, are denounced as troublemakers of Israel. Another point of our offending is, that we prefer our own Boards of Education and of Missions to those of other denominations, and that we are unwilling to admit the Congregational Home Missionary Society, and the falsely named Presbyterian Education Society as a union with our own boards, or to a perfect equality, nay, supremacy in our church.

I have expressed a want of confidence in a man who could be a Presbyterian on Long-Island, a Congregationalist in Connecticut, a Self-conversionist in Massachusetts, a New School in Ohio, an Arminian in Pennsylvania, and then become a Presbyterian again for the sake of a high station.

I have been most decidedly opposed to such men as Rev. N. S. S. Beman, occupying places in our Theological Seminaries, because he has published, on the subject of the atonement, what I believe to be "DAMNABLE HERESY."

Very good reading for children!—(says the Evangelist.)

When the good people of Massachusetts and Connecticut know that Dr. Beecher is now gone where he encounters such obloquy as this, not from Unitarians, or Universalists, or Infidels, but from members of his own denomination, and his own neighborhood, they will pray that he may be abundantly blessed with grace and wisdom to stop the mouths of gossayers.

PROTRACTED MEETINGS.

A convention of delegates, appointed by 17 churches in the interior of New York, on the subject of "protracted meetings," met at Fayetteville, Onondaga county, July 5th. After mutual discussion, a series of resolutions were passed, approving in decided terms of protracted meetings, (or as we of the west call them, big meetings,) among which was one urging that ministers, who have been most useful and successful in such meetings, who are sound in doctrine and matured in discipline, should be separated to this work, and provision made for their support.

In view of this, it is proposed that the Baptist con-

vention of that state shall appoint suitable and experienced men as home missionaries to attend protracted meetings, and that funds be specially raised to support them.

We not only conceive this project to be highly useful in any part of our country, but have long been of opinion that a set of men, (besides pastors, or stated preachers,) should be set apart for traveling. Such, if we mistake not, was in part the character of the *Evangelists*, of the New Testament. In distinction from the pastoral office, the apostolic churches had evangelists, who visited them and stirred them up to diligence and activity.

We have known likewise the advantages of having an experienced preacher to take the superintendence of such meetings, and hope our New York friends will meet with entire success.

Pioneer.

EVILS OF POPERY.

We have never been more deeply sensible of the practical evils of popery, than during the prevalence of the cholera in our city. Here, as elsewhere, it has fallen with the greatest severity upon the Catholic population, and we have had, of course, greater opportunity of knowing the tendency of their professional principles. It has been a common remark with those who have had the opportunity of observation, that even the most profligate and intemperate, after having obtained the offices of the Priest, have been perfectly composed under the full conviction that they were prepared for death and a blessed immortality. What can be more delusive? What a perversion of gospel truth, that men may live as they list, and yet die the death of the righteous, if they can only obtain the offices of a priest in their last moments. Strange as this may seem to a Protestant community, and however much to be deplored, it is nevertheless the legitimate influence of what their church has taught them to believe.

Our readers should know that extreme unction, one of the Catholic sacraments, is administered in the last moments of the dying. According to the decision of the Council of Trent, this, as well as their other sacraments, confers grace by the mere administration of it. "The oil with which the sick person is anointed," it is said, "represents the grace of God, which is poured down into the soul, and prayer used at the time of anointing expresses the remission of sins thereby granted to the sick person." In view of this, who, after all, can wonder that Papists, even the most profligate, after having complied with the ceremonies of the church, should at the hour of death quiet all their fears of an hereafter. We confess we were not so much surprised that such superstitious notions should be entertained among the mass of Catholics who are kept as far as possible in profound ignorance of the Bible; but what shall we say of their priests? We would not detract ought from their assiduous attentions to the sick and dying, but we must be permitted to ask them, who, it is to be presumed, have read their bibles, how they can be led away with such a delusion? Do they—can they believe that extreme unction, or any sacrament, can, by the mere administration of it, be efficacious in preparing the dying for death? If not, why then do they not undeceive that portion of the community to whom they minister? Why connive at a sentiment which is fraught with ruin to the soul?

If Catholics, no matter how they live, imagine that they need only the last offices of the priest to fit them for happiness hereafter, is it not making the priest instead of God, the arbiter of life and death? Suppose through unavoidable circumstances his presence cannot be obtained, or if he should be unwilling to administer the sacraments of his church? Then there is—there can be no hope. The soul is irrecoverably wrecked for ever? We could wish that all Catholics would seriously consider this momentous subject, and espe-

cially that their teachers would bring themselves to the study of the pure word of God, that they may know the truth themselves, and by imparting it to others, be the instrument of saving, and not deluding immortal souls.—*Ab. Jour. & Tel.*

WHAT A WIFE MAY DO.

Extract from a letter written by a husband, who was once engaged in the traffic of ardent spirits, but who, through the agency of his wife, has been converted to thorough-going temperance measures.

"Dear Friend—I send you enclosed, the 'pledge' to which our whole family have attached their names, except my youngest child who is too young to know any thing of the evils of intemperance, but resolving upon the grace of God to teach her myself, I have ventured to send her name too, for I want them all recorded in your book.

When the circulars were left at my house last fall, I was absent; when I came home I asked my wife what it was; she told me to read it and then I would find out.—I read it, but like most of those who deal in the unhallowed poison, determined not to be influenced by it, although I did violence to my conscience when I told my customers ardent spirits was a "good article." I read it again, and the little truth-teller fired away, and every shot grew hotter and hotter. I began to grumble and find fault with it, not because I did not believe every word, but because it interfered with my business. My wife plead with me to put my name to the pledge, and quit the traffic. I told her I should do no such thing, and I wished you to let me alone, and not molest me with your papers. She prevailed upon me to place it in the bible, and there keep it, saying, "I know you will sign it, if you will only keep it there to look at." I consented to do so, and at last I have signed it, and blessed be God for it. Permit me to say go on and be not afraid—send out your circulars and although they may at first be rejected, in the end they will do good, &c.

Telegraph.

Revivals.

REVIVALS IN THE STATE OF NEW-YORK.

Extract of a letter to the Editor of the Religious Intelligencer, from the Rev. S. T. Babbitt, dated

HUNTSVILLE, N. Y. 27th Sept. 1832.

Dear Brother,—I often hear through the medium of your paper, interesting accounts from some of the churches in the land of my nativity. The satisfaction derived from such intelligence, has induced me to forward a line in return, concerning the progress of religion in the little societies where I have labored, viz. Hamden, E. Franklin, Huntsville, and W. Unadilla.

All these, except Huntsville, were but recently formed, and previous to their organization had never enjoyed regular preaching. And when we consider that the average number of hearers in these congregations has been but little over one hundred, the proportion that have become pious will be seen to be great. Two years since, there were in all these places only 48 members in connection with our church. There are now 238, and many others that have hope.

Temperance.—There are in these societies probably 400 members of the temperance society, 3 temperance taverns, and 3 temperance stores. Some drunkards have been reclaimed, and the cause gradually gains ground, notwithstanding the

open opposition of sets, and the paralyzing influence of our temporizing Christians.

Sabbath Schools.—There are probably 300 members of the Sabbath Schools, and many of the scholars have become pious.

Protracted Meetings.—These have lately been held in nine or ten churches. But as I have not been present at the last four, I can only state that at the first five meetings, viz. Bainbridge, Guilford, two in Unadilla, and one in Franklin, there were not less than 700 who expressed a hope; and the work in some of these places has progressed powerfully since the close of the meetings. Drunkards, Moralists, Infidels, and Universalists, and persons of every age, rank and grade, are among the subjects of the work. Praise the Lord.

The other meetings have been less blessed. There are two now in progress—one in Watson, and the other in Middlefield, which commenced on the 25th. By this time the battle waxed strong. O may the soldiers be valiant in fight, and put to flight the armies of the aliens. Victory is sure to crown the faithful; for now are the predictions of the Lord to be fulfilled: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing wherunto I send it. For ye shall go out with joy, and be led forth with peace: the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands. O praise the Lord for his goodness, and for his wonderful works to the children of men."

I have done preaching in this place. Huntsville and Milfordville are now vacant, and the two churches in Unadilla;—also, several churches in Delaware county want a few active, faithful ministers. Could such be found, I trust they might be sustained in this region.

Yours in the bonds of the gospel.

SAMUEL T. BABBITT.

Postscript, dated Woodstock, Oct. 15, 1832.

I have deferred closing my letter, that I might be able to give you further intelligence. The meetings which have been held since I last wrote, have been attended with less effect. The one in Middlefield has been interesting. The last report I had from that place, 100 were reckoned among the hopeful subjects of grace, and the meeting was still going on. The other meetings, six in number, have averaged perhaps 50 converts each; which, added to the 800 above mentioned, would make the whole number to exceed 1000. I should think one half the above number have already united with our churches.—Two or three commonly do the preaching at these meetings; others do what they can in conference and prayer.

S. T. B.

REVIVAL IN WALES.

Communicated to the Western Recorder by the pastor of the Welch Presbyterian church in Utica.

Mr. Hastings—I have just received a letter from a beloved sister in my native country, of which the following is an extract. I send it to you for publication, if you think proper. Affectionately yours

Utica, Oct. 12, 1832.

R. EVERETT.

DENNISON N. WALES, AUG. 16, 1832.

"Dear Brother—I promised to answer your letter after the meeting of our annual Association, which promises I mean now to fulfil. I shall, in the first place give a short account of the cholera, by which we were visited a few weeks previous to our meeting, and the pleasing effect it left upon the neighborhood. In the beginning of July it first made its appearance. Mr. — was, I believe, the first that fell a victim to it. He was taken ill on Sunday morning, and died that night; and the person that put him into the coffin died the following day. It afterwards entered Heullan street, and in a few days literally emptied several houses at the lower end of the street. [Here several names

are mentioned with whom I am acquainted.] It was almost impossible to get any person to attend the sick and dying. It raged a few days very violently, and in those days not one that was attacked recovered. The number of deaths was fifty. On the second Sabbath, the 8th of July, there were nine funerals! The passing of the horse so frequently along the streets, to and from the burying ground, had a wonderful effect upon the inhabitants; and there was much awe and solemnity in every countenance. The different congregations turned their Sabbath schools at 2 o'clock into prayer meetings: and it was agreed by all the congregations, that the following day should be a day of fasting and prayer for the removal of the plague, and for the blessing of God to follow this awful visitation. The chapels were filled to excess from 5 o'clock in the morning and continued all day. Every soul appeared earnest in prayer; and the Lord was pleased to shew that he had not said, "Seek ye my face in vain;" for immediately a precious revival of religion commenced. Thirty-four were numbered as hopeful converts in our congregation the first week. Our increase is now above 120; the Methodists 147; and the Wesleyan Methodists a great many more; and sinners are still pressing in, as it is said of "doves flying into their windows." I should have told you that the fever abated the *prayer meeting day*; and it is a remarkable fact, that only one case occurred after that day. Prayer meetings were held morning and evening, for three weeks or a month, and the chapels were generally full at six in the morning. The next Monday after our meeting was appointed by the different congregations as a day of thanksgiving and also of prayer for the more abundant outpouring of the Spirit. Meetings were held in the parish church, also, one day; so our shops (stores) were closed three different days. The same feeling pervades the country generally, where the cholera has not been. Prayer meetings are held and many are added to the churches. The different denominations here seem very much united.

—Our Association was held the beginning of this month. The congregation was very large; and it was a meeting of deeper interest and solemnity than we ever witnessed before. Many of the brethren wished the account you gave of protracted meetings in America to be published in the *Dysgedydd*.^{*} My brother Nathaniel translated it, and sent it up by the editor who attended our meeting. It is the wish of many that such meetings could be had in Wales. We have seen enough of late to convince us that prayer is much more effectual than preaching. It is to be hoped that the plan will soon be adopted. And the subject is under consideration also in the churches in England."

^{*} A Welsh monthly magazine called "*Dysgedydd Crefyddol*," or Religious Instructor.

NARRATIVE

Of the State of Religion within the bounds of the Synod of Utica.

We make the following selections from the Western Recorder.

There are belonging to the Synod, five Presbyteries, eighty-six ministers, and one hundred and fourteen congregations. During the past year, there have been united to the respective churches under our care, two thousand one hundred and ninety-seven on a profession of faith in Christ, and four hundred and seventy-six on certificates from other churches. The whole number of communicants within our bounds, so far as reported, is twelve thousand four hundred and sixty-one. As several of the churches have not made reports, it will be perceived that this number would be considerably enlarged by the addition of those from unreported churches. The whole number of professors of religion under the supervision of the Synod will not vary much from thirteen thousand.

During the first part of the synodical year, almost all the churches within our bounds have experienced precious seasons of revival. These seasons, with very few exceptions, have been connected with what are termed "protracted meetings." The Synod would simply state the fact, and leave it to be improved by the churches, as in their judgment duty shall dictate, that so far as reports have authentically come to us, protracted meetings, with very few exceptions, have been attended with happy results.

While on this subject, the Synod would notice with special approbation, a practice pursued by the churches at Rome, and recently also by the church at Oswego. The practice alluded to, is that of holding *protracted meetings* in neighborhoods that lie on the outskirts of our societies. By this means the gospel is carried to the doors of many, who have never felt sufficient interest on the subject, to lead them to visit the place of its stated administration. "By thus mingling with the people," say our brethren from Rome, "their prejudices are removed; they begin to feel that there must be something in religion, or Christians would not make so much exertion to tell us of a Saviour."

Although, since April last, there seems to have been an alarming suspension of gracious, divine influence, yet within the last six or eight weeks, it has pleased the great Head of the Church to manifest himself in a way of special kindness, by pouring out the Holy Spirit upon several of our churches. The Synod would desire with humble gratitude towards God, to state, that in almost all the churches there are appearances of more than ordinary feeling and solemnity among both saints and sinners, presenting a state of things peculiarly adapted to awaken a spirit of prayer, and to excite to holy and persevering activity in the cause of God and souls.

Finally, brethren, as the signs of the times clearly indicate that the day is at hand, when Zion's King shall sway his peaceful sceptre over a prostrate world, in voluntary subjection at his feet, let us not be entangled in the affairs of this world, but by a holy consecration of all that we have and are to his service, put forth the full amount of our instrumentality, to promote the introduction of that glorious period of triumph to the church, when earth's entire population, with one united acclaim, shall "crown him Lord of all."

NOAH COE, *Stated Clerk.*

Utica, Oct. 9, 1832.

Obituary.

"Man gireth up the ghost, and where is he?"

DIED.

In this city, on the 16th inst., a child of Mr. James Fordham, aged 2 years. On the 17th, a child of Mr. — Williams, aged 4 months. Same day, Wm. Dixon, a colored man, aged 18.

At Hamden, on the 8th inst., Mr. John Perkins aged 82, a revolutionary soldier.

At Orange, on the 28th ult., Mr. Rufus Kellogg, aged 46, formerly of Reading, Penn.

At Litchfield, on the 16th inst., Mr. Francis S. Pelton, aged 33.

At Goshen, Mr. William Hard, aged 76.

At Middletown, Dr. Henry Woodward, aged 76: He was a skillful physician, and highly esteemed by his fellow citizens. Two years ago he represented Middletown in the Legislature of this State. He was son of Dr. W. of Southington, and brother of Dr. W. of Wethersfield.

At Aurora, Erie county, N. Y. on the 16th ult., Mrs. Mary E. Hinman, wife of Mr. Joel Hinman, and daughter of the late Aaron Forbes, of this city, aged 28.

At Walnut Grove, near Middletown, on the 12th inst., Arthur Harper, Esq., of Philadelphia, aged 84.

At Columbus, Ohio, on the 8th ult., Wm. K. Lamon, Esq. formerly of Waterbury, in this State.

Poetry.

The following affectionate lines were written by Rev. John N. Maffit, on the death of his daughter, who fell a victim to Cholera in New York.

From Badger's Weekly Messenger.

MY CHILD.

And hast thou left me, love,
My fair, sweet rose!
Thou'st join'd the blest above,
Beyond earth's throes.
And shall thy smile no more
Its soothing sweetness bring
Like Eden sunshine o'er
My sorrowing?
I have no place of rest,
For thou art fled;
The ice is on my breast—
My love is dead!
The cords about my heart
Are shaken—thrilled—and sore—
'Tis bitterness to part
With one so dear.
Farewell! as thou dost wander
Beyond my sight!
No love than ours was fonder,
My heart's delight!
But we shall meet above
To part again no more,
Where blooms my angel love
On that blest shore.
New-Haven, July 28th, 1832.

CONFERENCE MEETINGS.

Turn ye, pilgrim Christian, and you too, impenitent sinner. It is here that Christians love to meet; it is here that they pour out their souls in prayer and praise, and hold social and profitable discourse. Yes, these are the nurseries of heaven, for what Christian has not often felt them to be a Bethel, when in the fulfillment of that gracious promise, "Where two or three are met together in my name," the blessed Jesus has been in the midst and blessed them. The songs of Zion are heard, as it were, on the borders of eternity. They strike their ear on the threshold, as it were, of heaven—

Come ye that fear the Lord,
And listen while I tell
How narrowly my feet escaped
The snares of death and hell.
My drooping head he raised,
My bleeding wounds he healed;
Pardon'd my sins, and with a smile,
The gracious pardon seal'd.
Oh may I ne'er forget
The mercy of my God,
Nor ever want a tongue to speak
His loudest praise abroad.

What wonders of God's grace have been wrought in a conference meeting! How many thousands and thousands have been born there! To eternity, they will with joy remember this and that conference meet-

ing. In this way the Christian "desires to be useful, and becomes a blessing to society. He has nothing to boast of, nothing to glory in. He does not appear the self-conceited Pharisee, or the loquacious but empty professor. He is humble. In this way he diligently makes use of every means. Gratitude constrains him to testify to others the obligations he is under to his God." His speech is with grace. He tries to make it a word spoken in season. He is not ashamed. He boldly stands as a witness for Christ, and rejoices in the midst of a scoffing world.—N. H. Ols.

POPERY IN SPAIN.—The Edinburgh Review informs us that there are at present in Spain 58 Archbishops, 684 Bishops, 11,400 Abbots, 936 chapters, 7000 hospitals, 23,000 fraternities, 46000 monasteries, 135,000 convents, 312,000 secular priests, 200,000 inferior clergy, and 400,000 Monks and Nuns. According to this computation one person out of fifteen in Spain is a licentious drone, and if we except the children, every sixth adult is an indolent, vicious excrescence upon the nation. To maintain this vast number of systematic profligates, the number of whom is amply sufficient to deprave the whole world, requires, at the computation, a sum not less than two hundred millions of dollars per annum, all of which is procured by coercion or artifice from their blinded and miserable votaries. Can we wonder that the Spaniards are poor, and that Spain is a land of splendid luxury and squalid penury?—Protestant.

AN APPEAL

From the Young Ladies to the Young Men.

Now, I would ask, since the young men of New York have formed themselves into a Society for their moral and intellectual improvement, and for the promotion of temperance,—if they have not resolution enough to refrain from smoking, or, at least in doing it in places, where they will be likely to occasion the inconvenience of others?

I have merely broached the subject, hoping it will find an abler advocate in some friend to your Society, and who will show the inutility of the practice, and point out some way of abolishing it. In behalf of several Ladies,

HARRIET

FUTURE HAPPINESS.—No situation is so remote, and no station so unfavorable, as to preclude access to the happiness of a future state. A road is opened by the Divine Spirit to those blissful habitations from all corners of the earth, and from all conditions of human life; from the peopled city, and from the solitary desert; from the cottages of the poor, and from the palaces of kings; from the dwellings of ignorance and simplicity, and from the regions of science and improvement.

NOTICE.

A protracted meeting of three or four days will be held in the 1st Congregational Church at Cheshire, commencing on the first Tuesday of November. The clergy and brethren of sister churches are invited to attend. We also earnestly request their Prayers.—Com.

TERMS.—To city subscribers, delivered, \$2.50, in advance.—To mail subscribers, \$2 in advance; \$2.50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—No. 22.

American Board	337	Imitation.—The seven Churches in	344	pery	349
Mary Lothrop	339	Asia	344	Revivals	350
Parents Reproved by their Children	340	Independent Churches.—Circular.—		Obituary	351
Revenge and Magnanimity	341	New Tracts	345	Poetry—My Child.—Conference	
Congregational Union of England		Presbyterian Ability	346	Meetings.—Popery in Spain	
and Wales		Latest from Liberia	347	Appeal to Young Men.—Future	
Salvation made easy	343	Bitterness of Religious Controversy	348	Happiness	352
Cape de Verde Islands.—Worthy of		Protracted Meetings.—Evils of Po			